



A DISCUSSION ON RESEARCH METHODS IN AYURVEDA & DARSHAN IN SPECIAL REFERENCE TO PADARTHA

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ABSTRACT

Since the incarnation of the universe, there is always a curiosity in the human mind about the happenings surrounding it. To quench this thirst for curiosity human starts to observe these phenomena, which was the first step toward the research. In Indian treaties, this observational process is called *Darshan*. *Ayurveda* and *Darshan* are like water in milk. For a better understanding of the concepts of *Ayurveda*, it is necessary to go through *Darshani-ka* literature. The *Darshan* has the usual tendency of a philosophical thought process, dealing with the absolute form of the universe and its phenomena whereas in *Ayurveda* the biological, medical, and pharmacological views have prevailed, to attain the status of health, leading to salvation. *Padartha* concept is the backbone of both fundamental and therapeutic aspects of *Ayurveda* which is discussed in *Vaisheshika Darshan* and *Caraka Samhita*. The name and number of the *Padarthas* described in *Caraka Samhita* and *Vaisheshika Darshan* are the same but there are important and intelligent differences in their observation, order, description, and uses.

Keywords: *Darshan*, *Ayurveda*, *Padartha*, Universe, Human body

INTRODUCTION

The tendency of curiosity in humans has been, since time immemorial and a thoughtful effort made for its quenching is called *Darshan*. As *Darshan* discusses the origin, condition, and cataclysm of the universe, in the same way *Ayurveda* also discusses the origin, condition, and cataclysm of *Ayu*. *Shad Padartha* theory is back bone of both the fundamental and clinical aspects of *Ayurveda*. It is necessary to expound the concept of *Padartha* in *Darshan* and *Ayurveda* because, in *Darshan*, it has a Philosophical approach but in *Ayurveda*, it has clinical importance.

Material methods - Thorough study & discussion of data source followed by critical and rational analysis of both *Ayurvedic* and *Darshanika* literature, related contemporary literature along with online available sources.

Discussion - The term *Darshan* is coined by 'दृश' धातु with ल्युट प्रत्यय leading to the meaning of the tool by which something can be seen. This is an abbreviation technology that indicates the '*Abhidheya*' as the extensive meaning of *Darshan*, where the perceiver or receiver is *Atman*¹ through all sensory (*Gyanendriya*) and extrasensory (*Manas*) measures.

Thus, all types of perceiving can be accepted as *Darshan*.

The *Darshan* or its process can be accepted as to see, observe, acknowledge, perceive, receive, conceive, understand, know, up to the examiner or to inspect, which means, all the processes to acknowledgment are within the domain of *Darshan*.

It can also be correlated with the vision, as the process of acknowledgment is the result of perceiving and may differ according to the process of observation or explanatory ideology to the result.

The basic methodology of *Darshan* starts with observation. When observations become numerous, to acknowledge or expound the content, the methodology of classification was observed. This process was the observation of similarities or dissimilarities, which is further termed *Samanya* and *Vishesha*.

It is undoubtedly that without having even a single similarity or dissimilarity, no group can be framed. So, *Samanya* and *Vishesha* are also a part of *Darshan*

where similarities and dissimilarities are observed, and this observation is also cited in *Caraka Samhita*.

In process of more extension of knowledge, the factors behind the happening of phenomena were also observed, which in its wide propounding is called '*Karya Karana Vada*' or cause and effect theory. This theory explains the correlation between cause and effect. In *Caraka Samhita*, it is clearly cited that there is no output or effect without any cause, even the causes of the origin of the human body are also the cause of the origination of diseases when the parameters are altered.

The process of observation, classification, and correlation of cause & effect is the root behind any science or the extension of observation or extension of *Darshan*. In the process of observation of the causative factor behind any phenomena, basically, two factors are observed –

1. The substratum – where the changes are occurring and
2. The factors – due to which changes are going on.

The Cause behind the changes was observed and named '*Guna*'.

The qualitative observation before the changes was called '*Prakṛti*' and after the change, it is called '*Vikṛti*'. The factors responsible for change are called '*Karma*' and their eternal relationship is called '*Samavaya*'. Thus, the *Samanya*, *Vishesha*, *Guna*, *Dravya*, and *Karma* are the real domain of *Darshan*.

The *Darshan* as a vision or ideology of the seers confines its direction to observed as a classified form of *Utpatti* (origin), *Sthiti* (condition), and *Samhara* (cataclysm) of the universe and simultaneously the *utpatti* (origin), *Sthiti* (condition) and *Samhara* (cataclysm) of *Sukh* and *Dukh* and these are well seen by the oldest and most celebrated *Samkhya Darshan* up to latest one i.e., *Bauddha Darshan*.

Ayurveda is accepted as a science of life, more correctly as a science of living beings. Every living being observes some stimulus by their *Gyanendriya* or *Manas* which are pleasant or not pleasant. To attain pleasant experiences and achieve the highest stage of uninterrupted pleasing that is *Moksha*, life and health

are compulsory factor² and to attain this, longevity and health without misery are the need, which is the root ideology of *Ayurveda*.

The biological or the medical process to attain this stage was expounded in the principle of *Dhatu Samya* or *Dosha Samya*, extensively as *Loka Puruṣa Samya*³.

The process of *Darshan* generally observation was again observed as possessing two features –

1. Matter for acknowledgement and
2. The methodology to observe something in reality.

The matter of observation or the subject to be acknowledged or problem to solve or query to answer or finding out some unexposed truth or making a relationship between cause and effect was accepted and developed in form of 'Prameya'.

The subject of 'Prameya' was called 'Pramiti' and all the things which are subject to acknowledge are called 'Padartha'. Since it was compulsory to denote things in their whole anatomical and physiological perspective the technology of nomenclature was adopted.

This nomenclature in the form of voice or indication when sculptured or scripted, the letters of the language were used, a particular combination of the letters denoting a particular thing or process, or property was called the 'Pada'. Even a single letter can denote something. The meaning denoted or employed or observed by a single letter or group of letters is called 'Padartha'. With the extension of knowledge in the field of *Darshan*, the term *Padartha* has been vividly emphasized and the range was up to infinity. The various seers based on their own discriminant observed the various groups of *Padartha*. According to their own vision and discrimination, the number and name of *Padartha* have been changed. The *Vaisheshika Darshan* observed the six *Padartha* and the same number is accepted by the *Ayurvedic* treaties.

In the chronological order of compilation of *Ayurvedic* compendia specially *Caraka Samhita* which is expounded by *Maharshi Atreya*, son of *Maharshi Atri*, the *Vaidika Rishi* and *Mantra Dṛushta* of *Rigveda* is undoubtedly chronic than the available treaties belonging to *Vaisheshika Darshan*. The name of

Caraka, the redactor of *Agnivesha Tantra* (popularly known as *Caraka Samhita*) is cited in *Panini Ash-tadhyayi* of the 8th century B.C. The *Caraka Samhita* from its inception as *Agnivesha Tantra* has ampule ideas of *Vaisheshika Darshan* which are even not seen in treaties belonging to *Vaisheshika Darshan*. The observation and citation of *Padartha* and their number are extensively applied in *Caraka Samhita* except in their order to the description. The concept of various *Padartha* in *Caraka Samhita* has been accepted with the sense of health and salvation as the book clearly proclaims that, 'I am going to expound the knowledge which is good for this world and beyond this world'⁴ whereas in *Vaisheshika Darshan* the *Padartha* is accepted as absolute. The *Pra-shastapada* has described the classification of *Guna* par excellence, but the concept of *Gurvadi Guna* and its pharmacological property is still enough to show the uniqueness and biomedical intention of *Ayurveda*. These *Padarthas* are the cause of *dhatu samyata* which is the goal of *Ayurveda*.

CONCLUSION

The name and number of the *Padarthas* described in *Caraka Samhita* and *Vaisheshika Darshan* are the same but there are important and intelligent differences, which are their order, their description, and their uses. The *Vaisheshika Darshan* has the usual tendency of philosophical thought process and deals with the absolute form of the universe and its phenomena whereas in *Caraka Samhita* the biological, medical, and pharmacological views have been taken into consideration, not only to attain the status of health but the ways leading to health up to salvation.

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